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EUCHERII
DE CONTEMPTU
MUNDI.
ZWOL. T VAN OS
C. 1497

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Conway. p. 278 : „about 1495"

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¶ Libellus elegans Eucherii ep̄i ad valeri anum ꝓpinquum ſuum de contemptu mundi cultuqꝫ dei



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¶ Libellus elegans Eucherij epi ad valeriañ ꝓpinquū
ſuum de cõtēptu mundi cultu qꝫ dei ¶ Prefatio

Bene alligãtur vinculo ſanguĩs qui vinculo cõſociãtur aõĩs
Sic et nobis quoqꝫ admodum gloriari pro hoc ipſo dei mu
nere licet quos perinde charitas vt ꝓpinquitas nectit coartãt qꝫ in
vnum affectum due neceſſitudines. quarum alteram aparentibus
noſtre carnis accepimus alterã a nobis ſumpſimus Geminum hoc
vinculum quo confederãtibus nobis hinc genere hĩc dilectione con
nectimur hec me paulo latius ad te exarare compulit in commenda
rē aĩo tuo cãm aĩe tue. veram qꝫ illam tibi beatitudinem ⁊ eternarū
rerum capacem opus noſtre ꝓfeſſionis aſſererem Nam quū te eqꝫ ac
me diligam neceſſe eſt vt ſummum bonum aſſequi te tanquam me
alterum cupiam. Et quidem a profeſſione vite ſacre etiã pio non ab
horrere ingenio qui ea que ſacre inſtitutiones docent ꝑueniſti in plu
rimis precoqua morum felicitate Ut mihi videaris quedã religioĩs
offitia per prouidã occuapſſe naturam Dñi ac dei noſtri iam in hoc
erga te indulgentia Cuius gracia eſt quod diuina in te doctrina bo/
na ſua ꝑ parte inueniri poteſt pro parte conferri Quãuis autē ĩ max/
imos ſeculi apices patre ſocero qꝫ elatus illuſtribus ex vtroqꝫ titul'
ambiaris: ego tñ longe ſuperioris in te honoris faſtigia concupiſco.
te qꝫ non ad terrenarū ſed ad celeſtium. nec ad ſeculi ſed ad ſeculorū
dignitatem voco Certa quippe et ĩoblitterabilis hec gl'a eſt eternita
te gloriari Loquar ego apud te non ſapiẽciam huius ſeculi ſed illã
ſapienciã arcanam abſconditã quam predeſtinauit deus ante ſecu/
la in gloriam noſtram Loquar tecū multo ſtudio tui mei admodum.
parum prouidus qui plus in te quid velim qꝫ in me qd poſſim cõ/
ſideraui.

Primum inſtituti atqꝫ in lucem editi hominis officium eſt mi vale/
riane chariſſime ꝓprium cognoſcere auctorem cognitum qꝫ ſuſcipe/
re. vitam qꝫ id eſt diuinum donum in diuinum offitium cultū qꝫ cõ/
ferre Ut quod dei munere ſumpſit dei deuotione conſumatur atqꝫ
id quod ab eodem indignus cepit eidem ſubiectus impendat Sa/
na quippe opinione agimur vt eductos ſicut ab ipſo ita ipſi arbitremur
Unde ille plene magnifice qꝫ perſpicit creatoris noſtri in effingendo
hoĩe ſnĩaꝫ: quiſquis ita intelligit ꝙ nos et ipſe et ſibi fecit Optimū
deinde eſt curã principalem aĩe impendere vt que vtilitate prior ē nõ
ſit conſideratione poſterior Primas apud nos curas q̄ prima habēt
optineant. ſummas qꝫ ſibi ſollicitudĩs ptes ſalus q̄ ſumma eſt ven/
dicet. Hec nos occupet in preſidium et tutelam ſui iam nõ plane pri/
ma ſed ſola. Omnia vincat eo ſtudio quo precedit omnia. Summa

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debem⁹ obſeruātiā deo aīe deinde maximā Atq̃ tñ iſtud eſt vt cū
apud vtrumq̃ precipuū ſit: obſeruari alterū ſine altero neq̃q̃ poſ
ſe videatur Ita q̃ſq̃s deo ſatiſfecerit aīe neceſſe eſt iā cōſuluerit et
rurſus qui aīe conſuluerit neccē ē deo iā ſatiſfecerit Sic de ſummo a
pud nos vtroq̃ res trāſigitur vtili coacta cōpendio vt ſiq̃s vnū ſe/
dulo impleuerit vtrūq̃ cōtulerit q̄ȝ ineffabili benigitate diuīa ip/
ſa vtilitas fit dei ſacrificium

Multus corpi curationū vſus impenditur. multū huic ope ꝛ
ipe medele datur Nunq̃d medicinā aīa nō mereretur. Et ſi varia cor/
pori auxilia ſtudio tuēde ſanitatis adhibēt: fas nō eſt tñ aīaȝ velut
excluſam iacere ꝛ quaſi neglectā morbis ſuis intabeſcere. atq̃ vnā
a ꝓpriis remediis exulare Imo vero plura aīe cōferēda ſunt ſi corpi
tanta preſtātur Nā ſi recte quidā carnē hāc famulā. aīaȝ vero dñam
eē dixeūt. nō oportet poſteriore loco nos dñam ponere. ac famulam
iniquo iure p̄ferre Merito poſcit ſtudia maiora ps melior q̄ȝ oī cu
ra nobis illuc reſpiciēdū ē. vbi ſubſtātie noſtre abundātior dignitas
cōſiſtit Congruū nō ē in hoc honore nrē ſollicitudinis eam nos ſub/
iicere peiori Caro ſiquidem procliuis ī vitia ad terrā nos tāq̃ ī ori
ginē ſuā reuocat Hec vero veniēs a p̄re luminū ſicut ferri ignibus
mos in ſuperiora nitit̄ Hec in nobis imago dei. hec precioſum ē di/
uini muneris pign⁹ Hāc oī ope hāc ſummis virib⁹ tueamur Hāc
ſi regim⁹ ꝛ cōſerua⁹: dei depoſitū tuemur Quis extruēdi niſi cū fun
damēta ieceris locus ē: Supedificare ceteras vtilitates deſtināti ſa
lus fūdamētū ē: cetera quō quiſpiā ſequētia addat ſi nec p̄ma poſſe
derit Unde ſuccedentium augebitur incremētis ſi anteriorꝫ deficiat
exordiis: Quōītereſſe putet beatitudini cū deſit etiā ſaluti: Indigēs
vita vnde abundare felici vita poteſt: aut quid ꝓdeſt ſi adiiciat ſibi
nō habēs Conſulēdū ē aīe de qua ꝛ dñs nr̄ Jeſus chriſtus ait quid
ꝓdeſt hoī ſi mūdū vniuerſum lucret̄. aīe vero ſue detrimētū patiat̄.
Proinde nō poteſt vlla cōpendii cauſa cōſiſtere ſi cōſtat aīe inter/
uenire diſpēdiū Ubi ſalutis damnū ē illic vtiq̃ iam lucrū nullū ē. q̄
mō eni lucrū capiat̄ niſi capiēdi ſedes īcōcuſſa ſeruet̄ Atq̃ iccirco ad
illud lucrū verū. ad illud ſcīn expetēdū q̄ȝ cōmertiū dū tēp⁹ ē ꝓpere⁹

Parcere pn̄t eternā vitā pauci dies. Qui tñ dies etiā ſi illeſā
atq̃ īcōtaminatā vite beatitudinē poſſiderent: tñ q̄ȝ pauci
eēnt ꝓuo eſtimādi erāt. Nihil ē eni magnū re q̄ parnū tempore. nec
longis dilatat̄ gaudiis q̄cq̄d arcto fine cōcludit̄ Breuē vtilitatē ſecu
li iſti⁹ breuia habēt. Recte ergo etiā bono breuis vite perpetue vite
cōmodum p̄ponēdū videt̄ q̄ȝ illa eēt tꝑalis hec eterna felicitas quia
fragile eēt breuib⁹ boīs ꝑfrui. tutū gaudere ꝑpetuis Nūc vero eter
na vita beatiſſima eſt. Nam q̄d. felici⁹ eterna vita dici poteſt. Hec

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vero breuis ita breuiſſima vt erūnoſiſſima. q̄ vndiqꝫ circūſtantiūꝫ
doloꝝ vrgeť incōmodis et indeficientibꝫ fatigať malis. dū accidē/
tiū iactať iniurijs. Quid.n. tā inſidiū tā variū tā calamitoſum: q̄ꝫ
vite iſti⁹ curſ⁹ q̄ plena laboris eſt plena ſollicitudinis plena curaꝝ
Ipſoꝝ q̄ꝫ plena diſcriminū ꝛ p̄cipites diſtracta caſ⁹/ ſit corporis
vexationibꝫ inq̄eta. āi augoribꝫ anxia. p̄iculoꝝ turbib⁹ incerta Que
itaqꝫ vtilitas q̄ rō/ nō expetere bona eterna ſeq̄ ꝯtraria etiā mala Nō
ne vides vt etiā in hac vita q̄ſqꝫ ꝓuid⁹ locū aut agrū in q̄ diutius
ſe cōmoraturꝫ putat: copioſis ī vſum faciat īpēdijs ꝛ vbi p̄uo q̄s erit
tp̄e p̄ua ꝓuidet: vbi maiore maiora ꝓcurat Nobis q̄ꝫ in p̄ntiaꝝ breuiſ
ſimū anguſtijs coartātibꝫ tp̄is eſt ī futuro ſecula erūt Cōpetētib⁹ co
pijs vitā exaugeam⁹ eternā. cōpetētibꝫ īſtruam⁹ exiguā Ne ꝓuiſi
one p̄uerſa impēdam⁹ breui tp̄i curā maximā ꝛ maximo tp̄i curā breuē
Atꝫ haud ſcio ad hāc beatiſſimā vitā q̄d cōpellere nos oci⁹ ā effica
cius debet An ipſa future vite cōmoda q̄ ꝓmittūť an p̄ntis vite icō
moda q̄ videuť Inde nos illa blādiſſime ꝓuocāt hinc iſta vehemēť
exturbāt Proinde cū in meliorē p̄tē etiā peſſima ſuffragēť. ſi bonis
nō illicimur mal' extrudamur. Adicitamēta melioꝝ optiā deteriori
bus ꝯciuūt. et ī eādē vtilitatē diuerſa cōcurrūt Nā dū alia nos iui
tant alia fugāt in melius nos vtraqꝫ ſollicitant

Nam ſi hoīnū quiſpiam clarus ac locuples in locum libe/
rorum te adoptaturus acciret: ires per oppoſitas rerum
difficultates. et q̄ꝫuis longi receſſus iter vectatus accur/
reres Deus vniuerſitatis rerumqꝫ dominus te ī adoptionem vocat
Illud (ſi velis) tibi blādum filij nomē impartiēs quo ꝛ deuꝫ noſtꝝ
vnicum ſuum nūcupat Et nō accenſus raperis: non properus vr
geris: ne condicionem tātam celeri occurſu mors feſtina precipiat.
Atqui ad hanc optinēdam nō tu inuias terre ſolitudines. nec lōgin/
qui maris incerta penetrabis. Cum volueris/ hec adoptatio tui te/
cum eſt. Nunquidnam ſegnes aut deſides nos iſta res habebit. ic
circo quia tam prompta q̄ꝫ maxima ē Quo durius conditionem hanc
diſſimulator eſ experiētur Tanto.n. nolētibus pernicioſior quanto
eſt volentibus promptior. Certe cupiditas vite eſt iſtud quod nos ī
dilectionem rei preſentis innexuit Ergo amantes vitam hortamur
ad vitam. Vera racio eſt perſuadendi cum id poſcitur vt impetre/
mus a vobis quod concupiſcitis Pro vita quam diligitis legacione
apud vos fungimur. et hāc quā etiā exiguam amatis inſinuam⁹
vt ametis eternam. Quam quo pacto amemus neſcio/ ſi non hanc
quam amamus/ eſſe q̄ꝫ ſpacioſiſſimam cupimus. Itaqꝫ iſtud quod
et cum arctum ſit placet: placeat magis ſi poteſt eſſe perpetuum.
Et quod apud nos precium habet cum finem habeat: ſit nobis

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ſupra preciū ſi poteſt eſſe ſine fine Rectū ſit proinde minorē vitā ꝓ
ſperiſſe maiori. vt ad alterū nobis ſed per hāc trāſitus cōſtruatur
quā vtriqȝ nō cōuenit ſocie cōmodis obliquis īteruenire ↄſilijs . Nō
ſe opponat vt obſit vt noceat Abſurdum quippe et ↄtrarium eſt vt
vite detrimentum afferat amor vite

Siue ſiue vitā hāc cōtemnēdam ſiue cōplectēdā putas.
in vtroqȝ facilis negocij mei cauſa eſt. Nā et ſi ſpernit̄ vna
eſt ſpernēdi rō vt melior appetat̄ Et ſi diligit̄ rāto magis
eſt diligēda q̄ maior eſt Ego tn̄ deſiderauerim vt hāc ꝑ experimētis
ſuis habeas vt moleſtiſſimā atqȝ incertis fatigationib⁹ inq̄etā ſicu
ti eſt iudices eamqȝ cū occupationibꝫ ſpernas ac reſpuas. Abrum-
patur illa īterminabilis ſeculariū negotioꝝ catena. ꝛ ille de neceſ
ſitatibus multis vn⁹ per totam vitam labor Dirumpam⁹ inaniū cu
rarum vincula. quoꝝ ſuccedētib⁹ ſibi nexibus īplicaris . In quibꝫ
ſemꝑ occupatio noſtra quaſi incipit Remoueātur ille tam vacue q̄ȝ
coherētes ſibi cauſe ī quib⁹ quoad viuit̄ ſtudium mortaliū ſubinde
negotijs īchoatur nūq̄ȝ finitur Quarum reruȝ infatigabilis intētio
iam breuē et arctam per ſe vitam hāc ei iā arctiſſimam reddit Per
que etiam nūc vana gaudia nūc acerbi merores. nūc āxia vota nūc
ſuſpecti metus veniūt. Abijciātur poſtremo illa oīa que preſentem
hāc vitam faciūt breuē occupatiōi lōgam dolori Repudiemus mūdi
parum fidi vitam vtrobiqȝ ſuſpectā. apud quā alta peride atqȝ hu
milia parū tuta ſunt Obterūt̄ humilitate depreſſa. nutāt celſa faſti
gio Pone quē volueris ſtatū nō apud infima iſtic nō apud ſumma
requieſcit̄ Grauē turbis ſortē vtraqȝ coditio nō effugit Subiacet cō
tumelie minor maior inuidie.

Dve res precipue ſunt vt arbitror que maxime homines ī
negocijs ſeculi victos tenēt ꝛ eblāditis ſenſib⁹ captos ille
cebroſo amore ↄſtrīgūt opū voluptas ꝛ honoꝝ dignitas.
Quaꝝ prior nō voluptas ſȝ egeſtas ſequēs nō digitas ſȝ vāitas nū
cupāda ē Hec vtraqȝ alt̄nis nobis irretitis greſſ⁹ īpedit fallax con
plexa collegiū Hec peſtifere ī pectoribꝫ hūaīs blāda deſiderijs vicia
īſpirāt de ſatiratas qȝ mētes mortaliū facili iucūditate ſollicitāt. Nā
q̄d iſtis opibꝫ (vt de ijs ꝑmū dicā) ꝑnicioſi⁹ q̄ raro niſi cū iiuſticia cō
gerūt̄ Tali admīſtratore res iſta capit̄. tali cuſtode ſeruat̄ Radix
n. īq̄t oīm maloꝝ cupiditas Adeo q̄dā ſocietas ē pene etiā noīs dua
bꝫ his rebꝫ vitijs ꝛ diuicijs Nūq̄d nā n̄ opes iſte q̄dā mat̄ia ↄtūeli
aꝝ ē Vn̄ ꝛ q̄dā nr̄m ait Quid. n. aliđ ſūt diuitie niſi pigōra iiurie
Nunq̄d nō velut expoſita ī ꝓbis ꝑmia factioſoꝝ oculos aīosqȝ ꝓuo
cāt ꝓſcriptiōes qȝ ipſas q̄dāmō oſtentāt et mutāt. ſȝ fac vt iſta n̄ ac
cidāt nū q̄d q̄ poſt nos errātes fugiētes qȝ cōmigrēt certi eē poſſum⁹.

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Theſauriſat inquit ⁊ ignorat cui congreget ea Sed fac vt veniat he
res ex voto Nunquid non ſepe cenſum heres intercipit opes quas cōgeſtas
aut filius male educatus aut gener male electus abſumit: Quid di/
uitie iſte in ſe voluptatis habent quarum ⁊ miſera poſſeſſio. ⁊ incer
ta tranſmiſſio Quo preceps ac deuius hominum amor raperis Scis
ea q̃ tibi obueniunt diligere ⁊ ipſum te diligere neſcis Foris te ē qđ
amas extra te ē quod concupiſcis Reuertere potius in te vt ſis tibi
tu charior q̄ tua Certe ſi ad ſe quiſpiam rerum haud ignarus acce
dat magis ipſum te amet q̄ iſta que tecum ſunt. idq̄ eliges vt ille
vite tue potius q̄ opibus tuis affectum ſuum conferat. Vis hanc
homini fidem ſeruare non rebus Quod tibi tribuere velis alium ipſe
hoc tibi qui es tibi fidiſſimus tribue Nos nos potius amemus quam
noſtra.

Et hec quidē aduerſus facultates dicta ſint In honoribus ve
ro huius mundi vt cetera taceam: que eſtimari rerum dig/
dignitas poteſt cum ad hanc promiſcue cum bonis mali
ambitione conſcendant/ et non vnius meriti viros vnus honor ambi
at: dignos qꝫ et indignos non iam diſcernat dignitas ſed confundat.
Ita q̃ meliores deterioribus preferre debebat equare cepit. nouoqꝫ
modo optimi ac peſſimi viri, nuſquam fere minus diſcrimē eſt quam
in honore. Nonne honor maior eſt huiuſmodi honore inhonorū eſſe
malle: ſuis magis moribus quam promiſcuis honoribus eſtimari.
Atqꝫ hec ipſa vt cumqꝫ ſe habent q̄ tranſuolantia q̄ caduca ſūt Vi
dimus nuper viros honore conſpicuos celſarum dignitatum inſediſſe
faſtigijs ⁊ diffuſo vſquequaqꝫ cenſu per orbem patrimonia tetē
diſſe Cupiditates ſucceſſibꝫ vicerant rebꝫ vota tranſcenderant Sꝫ
priuatas tantum felicitates reuoluo. Reges ipſi magno ſublimes
īpio gemmis qꝫ fulſerunt Horū tegmīa mirū dictu textis irradiabāt
metallis diadema diſtinctis intermicabat ardoribus Splendebat ī
ſtructa palatinis aula cultibus auratis qꝫ trabibus tecta rutilaban/
Eorum voluntates iura hominum. eorum verba leges appellaban
tur Quis ſupra horū verticem poteſt temporaria felicitate conſurgere
Ecce eorum ille ambitus nuſquā eſt. affluentiſſime quoqꝫ opes abi
erunt. trāſierunt ipſi tantarum opum domini Recentium etiam in
clytorum q̄ regnorum apud nos iam quedam fabula eſt Omnia il/
la q̃ hic erant magna modo iam nulla ſunt Nichil vt puto immo vt
certo ſcio ex illis opibus honoribus regnis ſecū abſtulerūt niſi ſiqđ
in ijs fuerat fidei pietatis qꝫ ſubſtantia Sola hec illos ceterarū re/
rum egenos ſola proſequitur Hec abeuntes inſeperabilis et quaſi
fida comitatur Illa nunc ope aluntur. in illis nunc diuitijs in illis
tm̄ honoribus acquieſcunt. Bona nunc in beneficijs habent

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Qua ꝓpter ſi honoribus opibusq̄ꝫ capimur veris opibꝰ ve
ris honoribꝫ excitemur Ꝺptīe q̄ſqꝫ in celeſtes honores ī ce
leſtes opes terrenos honores terrenas opes trāſfert Illic vtiqꝫ vbi
bonorum ac malorū ſumma et inconfuſa diſcretio eſt Ubi q̄ꝺ ſemel
adipiſcimur ſemper tenemus Ubi ſi locus obtinendi vllus fue/
rit amittendi nullus erit. Sed quoniam de fragili temporalium
bonorū poſſeſſione diximꝰ: aliud etiā nobis de ipſius breuis vite cō
dicione dicendū ē Quid iſthuc q̄ſo quid iſthuc eſt. Nihil ita quotidie
homines vt mortē vidēt nihil ita obliuiſcuntur vt mortem. Agitur
humanū genus rapida in occaſum mortalitate ōnis qꝫ poſteritas
ſuccedentium ſeculoꝝ lege decurrit Patres noſtri preterierunt nos
abibiꝰ poſteri ſequēt. Uelut ex alto vndarū iactꝰ aliȷ̄s atꝫ aliȷ̄s ſup
uenientibꝰ in littoris extrema frangunt. ita in terminum mortis
ſuccidue illidunt etates Hec nos conſideratio diebus ac noctibus
hec nos ꝯditionis nr̄e memor a circūſtrepat. Debitū vite finem iam
iamqꝫ affuturum putemus qui nobis tanto magis appropinqua/
bit quanto magis diſtulit . Uicinum ſperemus diem quem
longinquum eſſe neſcimꝰ. Preparemus vt ſcriptū eſt ad exitū vias
noſtras Si cogitaꝰ iſta ſi iſta meditamur nō timebimꝰ mortem ti
mēdo beati q̄ nos iā reconciliat chriſto. Nō magnus mortis iſte ti/
mor iuſiſtit qui iā diſſolui optāt ꝛ eſſe cū chriſto. qui ſummum vite
huiꝰ diē iā parati iā quieti in ſilētio expectāt Nō n. multū refert q̄n
finiūt tpariā q̄ trāſeunt in eternā Ad negligētiā vite non nos negligē
tium turba pſuadeat. nec ad damnū ꝓprie ſalutis aliēis ducamur
erroribꝰ Quid nobis in illo dei iudicio proderit multitudo vbi ſin/
guli iudicabūtur: vbi ſola erit examinatio meritoꝝ. Actꝰ queq̄ꝫ non
populus abſoluet Ceſſent ceſſent ſolatia maleſuada diſcriminis. Ni
mirum preſtat vitā ꝓpagaſſe cū paucioribus q̄ꝫ perdidiſſe cū pluri
bus Atqꝫ ideo nō nos ad incuriā peccatoꝝ ſola peccātiū numeroſi/
tas pertrahat. neqꝫ in hoc ꝙ ſibi aliȷ̄ parū conſulūt quedā nobis effi
ciatur auctoritas Obſecro te delictū alienū ſemperi opꝓbriū reſpi
ce nunq̄ꝫ vt exēplum Quod ſi libet oculos ad exēpla conferre in illam
potius intende partē in qua ſūt in ſua parte copioſi. Jllam inquā
reſpice in qua ſunt qui ſapiēter intelligūt qua propter nati ſunt ꝛ vti
q̄ꝫdū aduiuūt vite ſue cauſam agunt. Qui vtili ope inſignes atqꝫ e
gregia virtute preſtātes preſentē vitā excolūt futurā ſerūt. Nec ſo
lū copioſa horū exempla verū etiā magna nō deſunt. Nā que mū/
di nobilitas qui honores que dignitas que ſapientia que facūdia q̄
littere nō ſe iam ad hanc celeſtis regni militiam contulerūt Que ſub
limitas non ſe iam ad iſtud leue celeſte iugum chriſti deditione ſub

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mittit Et ſane ſupra omnem errorem atqꝫ ignorātiā eſt diſſimu lare
quemquā negotiū ſalutis ſue.

POſſem niſi longum eſſet multos ex īnumeris noīatim re
texere Quanti igitur ſeculo illuſtriū virorum hanc arctio
rem diuini cultus obſeruantiam vitā qꝫ ſecrati ſunt Quorum exempla
ne cuncta penitus omittam curſim pauca ſubnectā Clemens vetuſta
ꝑ ſapia ſenatorum atqꝫ etiam ex ſtirpe ceſarum omni ſcientia refer
tus omnium qꝫ liberalium artium peritiſſimus ad hanc iuſtoꝝ viā
tranſijt ita qꝫ in ea excellenter effloruit vt principi quoqꝫ aploꝝ
ſucceſſor extiterit Gregorius e ponto ſacerdos phia primus apd mū
dū z eloquentia preſtans ſed poſtea maior preſtantior qꝫ virtutibus
Adeo vt ſicut de hoc hiſtorie noſtre fides loquitur inter reliqua ꝫ mira/
bilium ſigna meritoꝝ precibus huiꝰ atqꝫ orōnibus mons referatur
ſeceſſiſſe lacus exaruiſſe Alius item ſanctus atqꝫ eiuſdē noīs Gre/
gorius eqꝫ litteris ac phie deditus celeſtem hāc phiā z cōcupiuit Cuiꝰ
etiam quod ad rem pertinet nequaquā ſilendum videtur quod ba/
ſilium ſtudijs prius ſecularibus familiarē ſibi et rethorice adhuc ꝑ/
feſſione vacantem auditorium eiꝰ ingreſſus manu hunc aprehenſū
ſcola abduxit dicēs. Omitte iſta z da ſaluti opam Et poſtea vterqꝫ
memorabilis ſacerdos reliqt in eccl'e nr̄e libris ingenij ſui preclara
monumēta Paulus quoqꝫ nolanus epūs peculiare z beatum gal/
lie noſtre exemplum ingenti quondam diuitiarum cenſu vberrimo
eloquentie fonte itaī ſententiā noſtrā ꝓpoſitum qꝫ nr̄m migrauit vt
etiam cūctas admodum mundi partes eloquio opibus qꝫ reſperſer
rit Hilarius nuper in italia nunc antiſtes petroniꝰ ambo ex illa ple/
niſſima vt aiūt mundane poteſtatis claſſe vnus in religionis alter
in ſacērdotis nomē aſcendit Et quando chariſſimos facundia firmi/
anū Nimitiū Ciprianum hiliarum Joānem Ambroſium ex illo vo/
lumine numeroſitatis euoluam Dixerant credo et hi ſibi qđ ꝗdā noſ
troꝝ cum ſe a ſcl'o in beatiorē vitā ꝯ velut ſtimulo cōtitaret Dixerāt
credo Quid hoc eſt ſurgunt indocti et celum rapiunt z nos cū doctri
nis nr̄is ecce vbi in carne volutamur z ſāguie Dixerāt iſtud et id cir/
co ipſi poſtea vim intulerūt regno celorum.

PRolatis ex parte quos maior fidei noſtre feruor habuit
ſeculi phia eloquentia honoribus qꝫ per functos ad ipſos
iam reges et illud caput mundi veniam Neqꝫ nūc cōmemorādos pu
tabo oēs ſupiores illos religioī deuotos regie dignitatis viros So
lū m̄ inſignes dauid pietate Joſias fide ezechias humilitate e me/
moria venerāndorū ꝑmēt annalium Non nulli ꝗ̄z ex recētiorībꝰ ex/
titerūt atqꝫ hac nrā tempeſtate principes ꝗ ad agnitionē veri regis ꝓ
piꝰ acceſſerūt ſummū qꝫ illum dominorū dominū ſumma cordis cō

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tricione confeſſi ſunt Attētā diuine maieſtati reuerētiā etiā vterqꝫ ſexus ex aula exhibuit Hi potiꝰ idonei vt arbitror ad emulandum ꝓponantur quoꝝ exēpla dū habeāt de futuris ſalutē habēt de preſē tibꝰ auctoritatem

Æternis vt etiā dies atqꝫ āni et cūcta hec celi ornamēta dei ꝟbū mādatū qꝫ infatigabili obſeruatioē cōſeruēt precep toꝝ qꝫ eiꝰ cuſtodiāt irremiſſa lege famulatū Nūqd nos qͥꝝ vſibꝰ iſta fabricata ſunt qͥꝝ luminibꝰ ingeſta ſunt celeſtiū mādatoꝝ nō neſcij nec diuine voluntatis ignari ꝑceptū dei ſurda ante trāſibimꝰ. Et his quidem ꝑocis mūdi adminiculis qd in ſecula obſ̄uarent ſemel iuſſum eſt Nobis vero tot volūībꝰ diuine legis iterātur īperia. Ad hec ſaltem ꝙ hoī ipſi attributum eſt voluntati auctoris parere ꝑcep tis qꝫ eiꝰ vacare diſcat Quia omne iſtud dū ꝑbꝫ miniſteriū ꝑſtꝫ ex/ emplū Et tn̄ ſiq̇ ad auctorē ſuū redire nolūt num iccirco dn̄m ſuum vitarꝭ poſſunt aut q̊ ſuppetit vt fugiāt q̇ a deo ſe auertūt. Audiant te ſcē dauid audiāt te dicērē Quo ibo a ſpū tuo ⁊ a facie tua q̊ fugiā Si aſcendero in celū tu illic es Si deſcēn. ad infer. ades Si ſump/ ſero pen. m. di. ⁊ ha. ī ex. ma. Etiā ibi manꝰ t: deducet me et tenebit me dextera t Ergo illi velint nolit ſe dn̄o vniūſitatis ⁊ ſi volūtate au ferūt iure non ſubtrahunt Illi qdē affectu abſunt. ſꝫ ille dōiatu adē Ita ꝙ in ꝓuidū ac in ꝯſultiſſimū ē (errātes clauſi viuūt extra conſi deratione dn̄i ⁊ ītra ꝑtatē. ⁊ ſi vnꝰ q̇ſqꝫ de fugā famulātꝭ mināti ida geſectatꝭ: eūqꝫ declinātē ſe iuris ſui aſſertor inſeq̇tꝭ ⁊ cur nō de ſemet ip̄o celeſti dn̄o ius ſuum reddit ſ̄uituti qꝫ q̄ꝫ ꝓmū ſe infamulatu eiꝰ volūtaria oblatioe equus vtiꝫ tā ſibi q̄ꝫ ī ſe arbiter.

Cur ī ꝑſentiū reꝝ oblectabili defigimur aſpectu cur his tā tū libet īcubare q̄ enimꝰ Nūqd lumībꝰ iſtis tm̄ viuimꝰ āt ſolos in vſum geſtamꝰ oculos Ui uimꝰ q̊ꝫ ⁊ auribꝰ vt poſ ſiꝰ inhiare ꝓmiſſis Magni nos ꝑ hāc qͦꝫ corpis ꝑtē affectꝰ trahūt Qꝫ ſpōdētꝭ q̇ ꝑdicātꝭ feruētibꝰ votis inſtātibꝰ deſiderijs expectamꝰ fidē ꝓmiſſoꝝ fidelis ille nobis auctor īculcat Ambiamꝰ ad oprīaq̄ pollice tur Quā q̄ꝫ ſi ipſis qͦꝫ ocul' bn̄ ⁊ vtilitꝭ vti volumꝰ ꝑ iſtos etiā ī futuro rum cupiditatē magna ex parte raptamur Si admirationē quam ex/ mundi cōtēpplatioe capimꝰ retorqueaꝰ in ip̄m tante machine auc/ torem Aut ſi cogiteꝰ q̄ꝫtꝰ in pꝰ terū ſplendor lucis poſſit lumībꝰ occur rere cū ſe nūc tātꝰ inſinuet. Quam magnifica fulgebit ꝑpetuis for/ marebꝰ cū ſit nūc tā ſpecioſa peritur Nō ergo oportꝫ ī deteriorē nos partē offitia ſollicitare mēbroꝝ Cōmode potiꝰ in vtrāqꝫ tēpētꝭ vitam ſicqꝫ cuſtodiant tēporarie vſū vt eterne nō abijciāt miniſterium

Quodſi nos iſthec auocatio atꝫ aōr iuuat ⁊ ip̄m ſenſuū ob/ lectatioe ſollicitꝫ eſt plane ⁊ hic amor ſumme voluptatis. An

nõ ſolũ qḋ amari effuſiſſime poſſit ſꝫ ⁊ qḋ maxime debeat iucũdũ p̄
clarũ. vnicum eternũ bonũ Deus inquã noſter cui poſſis tã magno
q̃ꝫ pio igne flagrare. ſi in locum anteriorꝝ cupiditatũ precioſa rurſũ
deſideria ſuccedũt. Si te in aliquo capiebat tã magnifice rei digni
tas: nihil illo magnificẽtius. Si te aliq̃d velut aptũ glorie accõmo/
datũ qꝫ rapiebat: Nihil illo glorioſius. Si ad ſplendida fulgentiũ
rerũ ducebaris viſu: nihil illo p̄clariꝰ Si ad ſpecioſa trahebaris itui
tu: illo nichil pulchrius. Si in aliquo amplecti te putabas veritatẽ:
illo nihil verius Si in q̃q̃ꝫ ſuſpiciẽdã largitatẽ credebas: illo nihil
mũnificẽtius. Miraris quod purũ eſt atqꝫ ſimplex: nihil illo bono
ſyncerius Sollicitaris affluentiũ rerꝝ copia: nihil illa abundantia
copioſus Diligis aliq̃d tan q̃ꝫ fidum: nihil huiꝰ firmiꝰ ẽ fide Amas
aliq̃d vt cõmodũ nihil cõmodiꝰ ẽ huiꝰ ipſiꝰ amore Eſt aliq̃d quod te
vl' ſeueritatis vel iocunditatis ſpẽ trahat: nõ ẽ magnitudĩe illa dig
natione illa quicq̃ꝫ aut terribilius aut blandiꝰ Req̃ritur in aduer/
ſis benignitas in proſp̄is ſuauitas: vnicũ eſt ex illo aut in bonis gau
diũ aut in meſtis ſolamẽ Itaqꝫ rõne pleniſſimũ eſt te illum in quo
habeas oĩa amare pre oĩbꝰ Diuitie et q̃cũqꝫ illa ſunt que te nũc a/
menitatibꝰ ſuis obtinẽt ñ ſolũ intra ipm̃ ſed etiã ab ipſo habẽtur.
Male hactenus amor ſparſus diuinis deinceps reddatur excubijs
Vaga adhuc affectibꝰ ſuis in ſacros reducat̃ vſꝰ iã caſta charitas
Dilectionẽ qꝫ opinionibꝰ deuiã cohibito errore caſtigãs dirige. atqꝫ
in deũ amorẽ confer tuũ Quia et quicq̃d nũc amas ſuũ eſt. ſuum in
quã ſuũ eſt Eſt. n. tãtꝰ ille vt q̃ nõ amare eũ iniqꝫ quidẽ ſed tñ non
niſi eiꝰ quicq̃ꝫ amare poſſint

SEd tamẽ cõſideraret velim arbiter iuſtꝰ equũ ne ſit dili/
ger̃ opꝰ opifice neglecto derelictoqꝫ oĩm creatore rerũ in rẽ
buſ cupiditatibꝰ ſuis paſſim atqꝫ indifferẽt̃ incurrere. Cũ
vtiqꝫ deũ oportuiſſꝫ illicere ad amorẽ ſui vl' ꝑ hũc ipm̃ affcm̃ ſuorꝝ
opũ At nũc homo auerſꝰ ĩ indignorꝝ tm̃ figmẽtorꝝ deſideria atqꝫ of
ficia cõuertit̃ aĩs qꝫ ĩcõgrue diſſidẽtibꝰ appetitor artis deſertor ar/
tificis cõplectit̃ ſpẽm cuiꝰ nõ mirat̃ auctorẽ Et q̃d de illa tã magna
mltitudĩe dulcedis ſue diximꝰ Aut q̃d de tãta ⁊ tã ĩeffabil' hoĩ ſua/
uitate. ſcõ ac ꝓfũdo charitat eiꝰ theſauro elocuti ſumꝰ Aut quõ ĩ q̃
q̃ꝫ de illo q̃ſq̃ꝫ valet rei ipſiꝰ fãdo cõſeq̃ dignitatẽ Amar̃ ḡ eũ nõ iã vo
luptariũ tm̃ ſꝫ etiã neceſſariũ eẽ dicaꝰ Impiũ quippe ẽ hũc nõ dili/
ger̃ cui r̃pẽder̃ nõ q̃as etiã cũ dilexer Iniuſtiſſimũ ẽ vt ei q̃ poſſis tri
buer̃ nol' cui etiã ſi vel' r̃pẽſar̃ ñ poſſis Quid. n. r̃tribueꝰ dño ꝓ oĩbꝰ
q̃ r̃tribuit nob Quid r̃tribueꝰ l' ꝓ h tm̃ q ꝑ fidẽ hoĩ ſalutẽ dedit. ſtatuit
qꝫ id qḋ facillimũ factu eſſet ꝑ qḋ ſpem orbi terre ac vitã mortalibꝰ
propagaret et vt ad iſta deſcendam aliquando externa omnia id eſt

naciões et regna pſtitas ne ob aliud in dicionē ac iuſ ceſſiſſe romanū
ꝛ magnā partē hūani generis in vnū trāſiiſſe ꝑplm: niſi vt facilius
tāq̄ꝫ meditamētū ꝑ corp⁹ vnū ita ꝑ vnā gentē fides infuſa penetra
ret. ꝛ vt capiti īgeſta velocit̄ ſe ꝑ mēbra diffunderꝫ Alioquī nō ita cu
curriſſet iter crebras et diſcrepātes ritibus linguis qꝫ gētes. nec tā lō
ge ꝑ nouoꝝ ſꝑ graduū obiecta trāſiſſet. Deniqꝫ beat⁹ paul⁹ ꝑ hūc
eundē ꝑplm diſterminās fidē ſcribit ſe ab iheroſolymis vſqꝫ ad illiri-
cū euāgelio xp̄i cūcta repleſſe Quā aūt iſtud it̄ nationes ā multitudie
innūeras āimanitate barbaras extitiſſet In ē ꝙ nūc tra a ſol' ortu
et occaſu. ab aqlone ꝛ mari chriſtū r̄ſonat. ꝙ ad vitā oīa latera mū
di ꝯcurrūt dū fidē trax fidē libyus. fidem ſſir⁹ fidē receptat hiſpanus
Magnū ergo ex hoc diuine pietatꝭ argumētū ē ꝙ ſub ceſar̄ octauiāo
(cū vtiqꝫ romana poſſeſſio ỽticē tenuit) tūc ſe de⁹ terris dedit Ita
qꝫ vt tua apud te ꝓferā cū ab ortu regni hu⁹ cēteſim⁹ ꝛ octogeſim⁹
quīnt⁹ fere ſup̄ milleſimū ỽtat̄ ānus qcq̄d vel ſub illa ꝓmū dn̄atōe
regū vetuſta. vel ſub illa deīn gēina adminiſtratione conſulū roma-
no acceſſiſſꝫ imperio omnia chriſti aduentui ꝑrepara ꝛ diffundende
fidei prouiſa poteſt ſi quis idoneus eſt aſſertor oſtendere Nos ad ꝓ
poſitum noſtrū reuertamur.

Nolire inquit diligere mundū neqꝫ ea in mundo ſunt Quia
oīa hec cōſpectui nrō inſidioſis coloribus lenocināt̄. Uis
illa oculoꝝ attributa lumini non applicetur errori. et cū vtiqꝫ vſibus
pateat non admittat cāꝫ mortis Carnis deſideria (vt egregie apl's
ait) militant aduerſus aīaꝫ. oīs qꝫ illis in ꝑniciem noſtrā cladem qꝫ
ꝓcinctus eſt. Peruigilem cū inſurgūt aduerſum nos ſtationē tenēt
externoꝝ plane hoſtiū more. dum ſibi tantū viriū acquirūt. q̄ꝫtū no
nobis ſubtrahūt. Ita ergo egi hacten⁹ ita de īextricabilib⁹ ſeculi in
ſidiātis illecebris. de honorib⁹ opibus qꝫ ſermocinatus ſū: tanq̄ꝫ ſi
iucund⁹ blandimētis ſuis mund⁹ vigeret Quid ꝙ illarū facies ad
umbratis quondā nitorib⁹ expolita iam obſoleuit. oīb⁹ qꝫ fricatus
ſplendor intercidit: Uix iā hoc habet mund⁹ vt fallat Periīt ima-
go illa rerū ad decipiendū vſqꝫ decora Prius nos ſeducer̄ vero cogita
bat fulgore nec poterat Prope iā non valet et ipſa nos falſa oſtētati
one corrumpere. Solidis bonis carebat. ecce deficit etiam caducis.
Nō hūc ad tp̄s ſpecioſa ornant. aut in poſterū manſura cōfirmant.
Niſi noſmetipſi decipim⁹: pene mund⁹ decipere nos nō poteſt

Sed quid ea diſſimulamus exprimere que fortiora ſunt:
Diſſipatas loq̄mur opes mundi cū iā mundus ipſe in ſuū
finem vergens ſpatijs agatur extremis Quāto iſtud mai⁹
ꝛ graui⁹ eſt ꝙ iam ipſe in longū nō erit. q̄ꝫ ꝙ cōmemoram⁹ attri-
tam ei⁹ rem ac ſupellectilem: Nec inmerito in defectū virium eūo

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conſūptis vrgetur adminiculis qꝫ ſuis deſtituitur. cū iā in ſenium
mutāti onere ſuccūbat Poſtrema mūdi etas referta ē malis. tanq̄ꝫ
morbis ſenectus Uiſa ſunt videntur qꝫ iam dudū iſta cano ſeculo
fames peſtilentia vaſtitas bella terrores Hi ſunt in vltimis iam
annis languores ſui Hinc ſepe illa celi cernuntur ſigna motus qꝫ
terrarum. permutate temporum vices monſtroſe qꝫ animantium
fecunditates. Que omnia non adhuc ꝑcedentis ꝓdigia ſunt tēporis
ſed iam deficientis Atqꝫ hoc non infirmitatis noſtre ſolū verbis. ſꝫ
etiam apoſtolice autoritatis confirmat̄ eloquijs. Jllic. n. legit̄. Jn
nos fines ſeculoꝝ deuenerūt Quod cū iā dudū dictū ſit: quid cūcta/
mur quid expectaꝰ Urget nos dies ille iā non noſter tm̄ ſed et ſecl'i
Omnis hora illud debite r̄ſolutionis admonet tp̄us Jnſtat cū anci/
piti ꝑiculo finis alternꝰ. ⁊ diſcrimē geminū vnā oībꝰ mortē minat̄.
Jncumbit mihi miſero iam mundi mortalitas tanq̄ꝫ mihi non ſuffi
ciat ad terrorem mea Quid palpamꝰ metus noſtros: ſecuritati locꝰ
non eſt quando terminꝰ in nos inpēdet indifferēter ſinguloꝝ hinc. hic
oīm Quo magis eſt in hoc nō iam dicā ſeculi exitu. ſꝫ vel in hoc re
rum eiꝰ defectu hoīm miſeranda cōditio qui ſibi nec futuroꝝ ſpem
gaudioꝝ reponūt cū iucunditate preſentiū non fruātur Uolupta/
tatē vite breuioris nō capiūt ꝑpetue ſperare nō pn̄t. Bonis tp̄alibꝰ
nō vtuntur nō vtētur eternis Hic rei parū illic ſpei nichil

Dlendus prorſus atqꝫ miſerādꝰ hōis ſtatus iſte eſt. ni/
ſi forte faciat de acerbiſſima conditione ꝯgruā neceſſitatē
Niſi ob h̄ ip̄m ad potiora vtilitatis ſue remedia ſe corrigat
cōtendat qꝫ ad illa ſalubrioris vota conſilij Preſertim cū ita dilace
rata preſentis tp̄is res ſit. vt qui vniꝰ futuri ſeculi cōmodū perdit
vtriuſqꝫ perdiderit Dirigēda ē oīs aī intentio in ſpem futuri. Quā
ſpem vt pleniꝰ ac manifeſtius cōſequaris: apire eā etiā ſub alicuiꝰ
exempli conditione nō abnuā Sicut aliquis quinqꝫ hodie exere de
narios offerat: q̄ngētos vero aureos in craſtinū ſpondeat optionē qꝫ
offerat vtrū es ad preſens ſumere an aurū mallet in poſterū Du/
bium ne eſt quin preoptet grandia illa munera cum ꝑua mora: . Tu
quoqꝫ breuis huiꝰ atqꝫ eterne vite conditione ꝑſpectanō eligas caper̄
vilia cū ſperare poſſis precioſa Non eſt tanti ſumpſiſſe q̄ꝫ ti eſt expec
tare q̄ magna ſunt. Quod ſi omne hoc fragile qđ in mūdo eſt ⁊ videꝰ
⁊ capimꝰ: ſpei vero a ſperādo inditum nomē eſt. manifeſtū eſt neq̄/
q̄ꝫ in hoc ſeculo ſpem poſſideri. in quo ijs q̄ intuemur et etiā frui/
mur Spes. n. q̄ videtur nō eſt ſpes Nam quisquod videt quid ſpe/
rat: Ergo quecumqꝫ illa ſpes rebus miſcetur humanis querenda ē ī
futuram. Alioquin nec ſpes appellari poteſt ſi non ſperatur. Jtaqꝫ
manifeſtiorem in futurum ſpei rem ſequimur q̄ꝫ ſpem in preſētibꝰ

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expimur Ecce ea q̄ nobis in ipsos oculoꝝ admonē tiꝛobtutus nō ab
ſolute quaſi oppꝛeſſis viſibꝫ ītuemur Multo vero certi⁹ ī ea q̄ emi
n⁹ offerūtur velut expeditis lumibꝫ intēdim⁹ Jta fere euenisse de
p̄ſentibꝫ futuris qꝫ nō ē ambigēdū Nā p̄ſentia taq̄ꝫ ī oculos ingeſ
ta nōlrcē cernūtur. futura tā q̄ꝫ ab oculis r̄ ducta manifeſte pſpiciūt.
Neqꝫ hāc fiduciā futuroꝝ incerto auctore p̄ſumim⁹. ſꝫ dn̄o noſtro
Jheſu xp̄o veriſſimo ſponſore veritatis q̄ iuſtis īterminabile reg/
nū ⁊ āpla beatiſſime eternitatꝫ p̄mia pollicet̄ Qui etiā per ieffabile
ſacramētū aſſūptē carnis idē ⁊ hōī ⁊ de⁹ r̄ cōciliauit hoīeꝫ deo ac mag
no abſcōdito qꝫ myſterio paſſionis mūdū crīmi e abſoluit Jtaqꝫ ma
nifeſtat⁹ ē ī carne. iuſtificat⁹ ē ī ſpū apparuit angelis p̄dicatus ēſt
gētibꝫ credit⁹ ē mūdo aſſūpt⁹ ē in gloria. Propter quod de⁹ eū ex/
altauit vt oīa cōfiteāt̄ nūc ī celo ⁊ terra ⁊ in mari ⁊ in abyſſis qꝛ do
min⁹ ieſ⁹ ī gl'a ē rex ⁊ de⁹ ān ſecula.

Quin tu r̄ pudiatis illis philoſophoꝝ p̄ceptis ii oꝝ lectioni opā
ac ingeniū accōmodas ad imbibēdi chriſtiani dogmatis ſtu/
dia aīm adijcis Jllic q̊qꝫ q̄ facūdia tua atqꝫ īgeniū exerceat̄ inuenies
breuiqꝫ tibi liq̄bit q̄ꝫto h̄ noſtra id ē pietatis veritatꝫ qꝫ p̄cepta ill'
phōꝝ p̄ceptꝫ differāt. ī ill' nāꝫ eoꝝ p̄ceptꝫ l' adūbrata vt⁹ l' fl'a ſapia
ī his vero cōſūmata iuſtitia ſolida veritas ꝯtinet̄ Unde licꝫ dicer̄ phi
loſophie nomē alios vſurpaſſe nos vitā Eteni q̄lia ab ijs dari poſſūt
p̄cep̄ viuēdi q̄ ipaꝫ qd̄ p̄mū ē viuēdi cāꝫ neſciunt. Jgnorātes .n. deū
⁊ ſtatim ab exordio iuſticie declinātes cōſequēti in cetera feruntur
errore Sic fit poſtea vt ſtudiorum talium finis fit vanitas. Si q̄
apud illos honeſtiora definiūt hinc iactātie deſeruiūt hinc laborant
Jta apud eos nō ē vacua vitijs abſtinētia vitioꝝ Vi itaqꝫ ſicut ſcrip
tū ē frena ſapiūt vnde manifeſte oſtēdit̄. verā eos iuſticiam veram
ſapiētiā nō vider̄ An ne aliq̄s ex illa Ariſtipi ſchola veritatē vide/
bit q̄ īgenio ſuo a ſu ibꝫ ā pecor̄ nihil differt cū beatitudinē ī corpis
voluptate ꝯſtituat Cui de⁹ vēt̄ ē ⁊ gl'a ī pudēdis ei⁹. Dic honeſtū
iuſtū qꝫ p̄cipiet apō quē p̄digus ipudic⁹ adult̄ philoſophat̄.

Sed alius adūſus philoſophos dicēdi locus r̄ fuet̄ Ego ad
hec veniā p̄p̄t̄ q̄ tecū loq̄r Omitte iā illaſ q̄bꝫ oblectarꝫ max
ime generales coꝝ ſentētias breuit̄ ex oī diſputatiōis gn̄e
collectas atqꝫ ad ſtudia te nr̄oꝝ ⁊ ſcripta cōūte Jbi tu optime pect⁹
tuū mlt̄ifaria īſtructione ſaciabis Jbi ad ſēūlādā fidē non q̄dē ver
bis ſꝫ tn̄ iſta dicēt̄ tibi Uerbū dei q̄ nō credit nō ītelligit. Jbi tu ad/
moneber̄ Dn̄m qꝛ vocas me tue qꝛ prēm dilige Jbi tu veras diſces
hoſtias audiēdo Acceptiſſiā deo ſacrificia ſūt īſticia ⁊ miſericordia
Jbi tibi iſtud in ſinuabit̄ Si amas te proximū dilige quia nihil ma/
gl' cōmodis tuis dabis q̄ꝫ qd̄ ꝯtuleris alienis Jbi tibi p̄cipiet̄ Nul
lā eē tām tā dignā putes q̄ tibi iuſta fiat mors hoīs Jllic aduerſus

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illicita mōeberꝭ Libidi r̄ſiſte tāq̄ȝ hoſti acerbiſſio q̄ īſultar̄ vict ꝭ etiā cō tumelia corꝑis gaudeat Illic ne ↄcupiſcas iſtud edoceberꝭ Melius eſt qd̄ n̄ habeas q̄ȝ haber̄ qd̄ vel̄. Illic ne iraſcarꝭ h̄ iger̄ r̄ Qui ꝓuocatꝰ iraſcit r̄ tūc ſolū n̄ iraſcit cū n̄ ꝓuocat̄ . Ibi etiā de inimicꝭ audies . A mato nō amātē. qꝛ amātē vir vllꝰ nō amat Illic ſepiꝰ id tibi itera bit̄ Theſaurū is bn̄ r̄cōdit q̄ īdigētibꝫ diuidit ꝑder̄ .n. iā nō poterit qd̄ largiēdo collocauit Illic etiā feliciora ſuadeberis cū dicer̄ Fideliū ↄiugioꝝ fructꝰ ē ↄtinētia Ibi tu diſcemēda cognoſcens cum audies. Mala ſcl'i bꝰ iuſtꝭ ī iuſtꝭ q̄ȝ coīa ſūt. Ibi tibi iſtd̄ audiēdū offer̄tur. Maior egritudo ē lāguer̄ aīaȝ vitijs q̄ȝ corpꝰ morbis. Ibi tibi ad cōmēdādā pacē iſtd̄ ꝓnūciabit̄ Im paribꝰ ſil'itudo moꝝ cauſa diſ/ cordie ē Ibi ne ſeq̄ris malos iſtd̄ audies Prudētē ꝛ ſapiēs īformat ꝛ ſtultꝰ . Ille q̄d imitādū ſit docȝ iſte q̄d vitādū . Illic ꝛ iſta ꝓferēt̄ Multa ꝓſūt neſciētibꝰ iō nō minor ē dei ī oꝑto q̄ȝ ī aꝑto benignitas Illic admoneberꝭ grās deo nō magꝭ ī ꝓſꝑis agas q̄ȝ ī aduerſꝭ . ꝛ cū ꝓſꝑa ſūt te nō meruiſſe cū adūſa meruiſſe fatearꝭ Illic r̄ etiā r̄ motio ra patefiētcū iſta ꝑdicāt̄. Fatū nō ēē ītroget gētes l' leges ſuas q̄ vti q̄ȝ nō puniūt niſi factoꝝ volūtatē Illic audies ad cuſtodiēdā purita tē ꝛ iſta ꝑcipi Si vis ēē verax ſuſpicax nō erꝭ Nō .n. ſuſpicamur niſi qd̄ neſcimꝰ. Ibi de ſublimioribꝫ q̄ȝ iſtd̄ audies . Deo mēte defixꝰ a paſſionibꝫ cū titillat̄ a celo ī t̄rā deuoluit̄ Ibi tibi etiam hec mēora būt̄ . Cū h̄ mll'i ī t̄dū bona capiāt bonis mal' affliciēt̄ q̄ futurꝝ iudiciū dei n̄ credūt ī iquū (q̄ abſit) deū iudicāt Illic r̄ ſugger̄ etiā ī ſecretis tuis qd̄ vel hoīes neſcir̄ ne fecerꝭ qd̄ deū ne cogitaruerꝭ Ibi r̄ ↄtra ōeȝ fraudē dicet̄ Infelicīꝰ ē decipere q̄ȝ decipi Illic etiā aduſ̄ꝰ iactātiā ↄſū mātia r̄ h̄ ꝑcipiēt̄ Vanitatē tāto magꝭ fuge q̄ȝ tō melior efficierꝭ Le

EA iſta q̄dē pau Itera .n. vitia creſcūt vitijs vāitas ꝟtutibꝫ
ca d̄ ſtudijs carpti ac breuit̄ ꝑlibata ſūt Nō ſi ad fōtes ipos ſacri eloquij ſcrutator acceſſerꝭ ibi tu n̄ exteriora magꝭ q̄ȝ iteriora mirabeꝛ Ita ſcptura dūi itrīſecꝰ radiat velut ꝑcioſiſſima q̄ȝ gēma ī ꝓfūdū ful gorē ↄſiderātiū demittit ocl'os Hoc tu lu ie caligātē mētꝭ aciē neq̄ȝ r̄ fugꝰ ī ſueſce Hoc ī t̄ no ac ſalub diſce aīe famē paſcer̄ Peropꝰ miſe rātis dn̄i id for̄ ū diffidiꝰ vt nr̄oꝝ appetēs ꝛ diſſimulator tuoꝝ īania faſtidias ꝛ ſolida ↄcupiſcas Imprudētiſſimū ē cū ꝓ nob fere tā mlta deꝰ feceit nihil nos m ȝ ipos feciſſe ꝓ nob cū q̄ȝ ille ī opibꝫ ſuis ad ↄmo dah ūana r̄ ſpexerit: hoīe ȝ ſibi nolle ↄſuler̄ Cōſuliꝰ vero ſi nos ī dei cultū iaſſem q̄ȝ reddimꝰ . Vera q̄ppe britudo ē ſcl'i britudinē ſpernere neglciſq̄ȝ t̄r̄nis ī diuīa flagre . ꝓiñ iā nūc oīa dcā fcāȝ tua ad deum l' x̄pē deū dirige Obtie vrt̄ comes ſꝑ ſit illa ꝛ r̄ cuſtos erit . tā fida ē īnocētia Magnū ē ꝟtutē ſeq̄ nos q̄ȝ et aliq̄d ꝓ virili portiōe ↄfer̄r Nec ꝑauēdū ē ne ſe ab ijs q̄ vſ ii ī oluer̄ t aīꝰ ꝑ meliorē vitā n̄ valeat abſol uere Idē ille cui ſanādos nos tuēdos q̄ȝ offerīꝰ vires ꝑſtat affectuū

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Unde autē ē vt vel eſtimatione cōp̄hendere valeat quiſq̄z futuroꝝ remunerationem bonorū: Ecce hic diuina vt cerni mꝰ munificētia cunctis ꝓmiſcuū vſum clariſſime lucis in dulſit. Datur pio et īpio cōem ſpectare ſolem Omnibꝰ creatura fa/ mulatū ſuū benignis ſeruat oſtītīs. Bonoꝝ maloꝝ qꝫ totiꝰ mūdi/ īdiſcreta poſſeſſio ē. Cū hic igitꝰ tā p̄clara deꝰ iuſtis pariter ⁊ iiuſt; tribuat: qualia ſunt putāda q̄ iuſtis reſeruat. Conſidereꝰ q̄ tāta de dit quāta rēſtituet. Qui tā magnꝰ ē ī donis: q̄z magnꝰ erit ī p̄miīs: Et ſi tā ieſtimabilis eſt munerāt; benignitas: que illa r̄munerātis. Ineffabilia q̄ſūt p̄parauit deꝰ iīs q̄ diligūt eū rcē plane atqꝫ manifeſ te q̄a ver̄ īmēſū ē q̄z magna r̄pēdat bois q̄ tā magna largit̄ īgrat;. Circūfer oculos ⁊ de pelago negotioꝝ tuoꝝ velut ī; quēdā ꝓfeſſiōis nr̄e portū ꝓſpice ꝓrā qꝫ cōūte Unꝰ hic portꝰ ē in quē nos ab oī fluc/ tuātis ſeculi iactatione r̄ feraꝰ. quē iꝰ irruētes mūdi turbines feſſi petamꝰ Hūc hūc cūctis cōfugiēdum ē q̄ fremētis ſeculi tempeſtate verāt. Hic ſtatio fidiſſima ⁊ q̄es certa. Hic late recuſſus excluſis fluctibꝫ ſilet Hic blāda trāquillitas ſerenū renitet Huc cū fueris eti am delatꝰ tuto nauis tua poſt ianes labores hic ad crucis anchorā fū data r̄tinebit̄: Sꝫ iā ꝓlixior ſcriptoꝝ paginā modū poſcit Uim ce/ leſtiū p̄ceptoꝝ arcte breuiter qꝫ collectā ī ſummā accipe Dei ad hoī nem hec ſunt mandata Omnia ignoſce et me agnoſce.

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(Fijn Petri (? Breda)
(Zwolle c. 1497)

Door de letters en
het houtsneevignet

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Cf Mantuanus
Parthenice

1497

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